SAYYADINA UTHMAN (radhiallahu-anhu)

After the demise of Hadhrat Umar (Radhiallahu-Anhu) the authority and succession of the Blessed Nabi (Sallallahu alayhi wasallam) passed on to the shoulders of Hadhrat Uthman (Radhiallahu-anhu). Hadhrat Uthman (Radhiallahu-anhu) obtained his distinction by Rasulullaah (Sallallahu alayhi wasallam) granting him two of his daughters in marriage. One first, then when she passed away the next. The first wife was Hadhrat Ruqayya (Radhiallahu-anha) by whom one son, named Abdullaah was born. Abdullaah lived for seven years.

The second was a daughter Hadhrat Umme Kulthum (Radhiallahu-anha).

Hadhrat Uthman (Radhiallahu-anhu) was five or six years younger then the Blessed Rasul (Sallallahu alayhi wasallam).

The families of Hadhrat Uthman (Radhiallahu-anhu) and Rasul (Sallallahu alayhi wasallam) link up in heritage at the fifth generation.

In the history of Rasulullaah (Sallallahu alayhi wasallam) we have explained to you that the most honourable in Makkah were the Quraish. Among the Quraish belonged the clan of Bani Hashim. Hahsim's son was Abdul Mutallib whose son was Abdullaah whose son was Muhammad (Sallallahu alayhi wasallam) via whom this tribe radiated like the sun. Till now it is honoured by the Muslims.

In fact all the tribes of Makkah were the branches of the Quraish. Yet one tribe realized reputation through the name of Siddiq Akbar (Radhiallahu-anhu), and others by the illustrious name of Hadhrat Umar (Radhiallahu-anhu), Hadhrat Uthman (Radhiallahu-anhu) or Hadhrat Ali (Radhiallahu-anhu).One was called Hashmi, others Siddiqi, Faruqi, Uthmani and Alawi.

The decedents of Fatima (Radhiallahu-anhu) are called Sayyid as they were decedents of Rasulullah (Sallallahu alayhi wasallam).

How Hadhrat Uthman (Radhiallahu-anhu) and Rasulullaah (Sallallahu alayhi wasallam) and their families are linked up at the fifth generation?.

A fore-father to their tribe was Abd Manaf. His decedents are: Abd Shams-Umayya-AbulAs-Affan-Uthman (Thi-n-Noorain). Rasulullaah's (Sallallahu alayhi wasallam) forefathers are: Abd Manaf-Hashim-Abdul Muttalib Abdullah-Muhammad (Sallallahu alayhi wasallam).

This clarifies the ancestral relationship between Rasulullaah (Sallallahu alayhi wasallam) and Hadhrat Uthman (Radhiallahu-anhu) is one and the same.

Because of Hadhrat Uthman's (Radhiallahu-anhu) family, the Bani Ummayya, he is called Umawi and Rasulullaah (Sallallahu alayhi wasallam) is called Hashmi due to his family, the Bani Hashim.

The whole clan of Bani Umayya was prominently skilled in trade and commodities to a degree. Indeed the death of Hadhrat Uthman's (Radhiallahu-anhu) father happened on a business trip.

Affan was extremely wealthy and after his death he left behind enormous wealth and merchandise for Hadhrat Uthman (Radhiallahu-anhu).

In comparison to him no one had more camels in the whole of Makkah. His depot was in Syria where they earned in abundance. He did not only have one type of trade but they also traded in grain, cloth and other products.

Hadhrat Uthman (Radhiallahu-anhu) was also a high-ranking businessman. In comparison to others he had unique virtues. He was very charitable, bashful and modest.

Few people state that Hadhrat Uthman's (Radhiallahu-anhu) maternal aunt named Sauda mentioned a few facts to him regarding Rasulullaah (Sallallahu alayhi wasallam). She had advised him to associate with Rasulullah (Sallallahu alayhi wasallam). By doing so he would become a high-ranked companion. She was a fortune-teller who at times mentioned strange things.

Others mention that Hadhrat Uthman (Radhiallahu-anhu) was returning from trip to Syria when he fell asleep. It was a restless sleep, during which he frequently awoke. In this state he heard a voice announcing that Ahmed (Sallallahu alayhi wasallam) had appeared in Makkah.

When he arrived in Makkah and was notified that Ahmed Mukhtar (Sallallahu alayhi wasallam) had in reality appeared an unusual impact resulted in his mind.

The most acceptable narration is that on returning from Syria Hadhrat Uthman (Radhiallahu-anhu) met Hadhrat Abu-Bakr (Radhiallahu-anhu). They had a discussion in which Hadhrat Abu-Bakr (Radhiallahu-anhu) presented Islaam to him and Hadhrat Uthman (Radhiallahu-anhu) inclined favourably towards the principles of Islaam and availed himself in the company of the Guide of Abu-Bakr (Radhiallahu-anhu) i.e. Rasulullah (Sallallahu alayhi wasallam).On the request of Rasulullah (Sallallahu alayhi wasallam) he enhanced himself with the boon of Islaam and returned home.

Hadhrat Uthman (Radhiallahu-anhu) was one of the most honourable person of Makkah. Everyone loved him. When the Makkahn women sung lullabies to their children they would utter: *"My darling! May I have the same love for you as the Quraish have for Uthman."*

When he became a Muslim his family people were very angry and annoyed. His uncle tied him up in a rope and exclaimed angrily: *"Why have your forsaken the way of your forefathers and chosen this religion?"* Hadhrat Uthman (Radhiallahu-anhu) with-stood all these difficulties and crises and remained steadfast on Islaam.

HADHRAT UTHMAN (RADHIALLAHU-ANHU) WAS EXTREMELY RIGHTEOUS AND PIOUS

Hadhrat Uthman (Radhiallahu-anhu) was extremely righteous and very pious and fearful of Allaah. He had memorised the entire Qur'aan in the lifetime of the Rasulullaah (Sallahu Alahi-Wa-salaam). He completed the recitation of the whole Qur'aan in one rakaat on most nights. He would sleep during the early part of the night and worship for the remaining.

HE WAS EXCEPTIONALLY HANDSOME

He was of normal height, neither too short nor too tall, of tan complexion, with beautiful pearl-like teeth and a broad chest.

WELL WATER FOR EVERYONE'S USAGE

When Muslims came to Madinah from Makkah they experienced immense inconvenience in procuring water.

The sweet water well belonged to a Jews who did not permit anyone to fill water without charging money.

Then Rasulullaah (SallAllaahu alayhi wasallam) asked: *"Who is there to salvage the Muslims from the difficulty of obtaining water, thereby procuring Allaah's pleasure? ".*

Hadhrat Uthman (RadhiAllaahu-anhu) approached the Jew and negotiated the buying of the well from him.

The Jew said: *"I cannot sell the entire well. It is possible for you to use the well by filling water for yourselves on a specific day. Muslims may fill on one day and we on the next .If the Muslims fill on the next day they shall have to pay a penalty ".*

Hadhrat Uthman (RadhiAllaahu-anhu) agreed to this condition of the Jew and purchased part of the well. An interesting result followed. Muslims filled on their day and it would suffice for two days. No one filled on the next day. Then they would fill enough for two days on the third day.

The Jew became very agitated but what could he do ?. After being made powerless he had to sell the entire well to Hadhrat Uthman (RadhiAllaahu-anhu). In this way sweet water became available to all the Muslims.

Hadrat Uthman (RA) enlarged the Masjid, which was built by Rasulullaah (SallAllaahu alayhi wasallam). He bought a large piece of ground and incorporated it into the Masjid.

Whenever news of the enemies attack on Madinah reached him, he always sacrificed his wealth and commodities for the Muslims.

How often did Rasulullaah (SallAllaahu alayhi wasallam) pray to Allaah. *"O Allaah ! I am pleased with Uthman. Be happy with him also!".*

What quantity of wealth did Hadhrat Uthman (RadhiAllaahu-anhu) possess ?. This is genuinely difficult to define but for a estimate we narrate a event.

In the era of Hadhrat Siddiq (RadhiAllaahu-anhu) there was a drought. People became perturbed as a result of the cost of grain. Just a few days lapsed when a thousand camels of Hadhrat Uthman (RadhiAllaahu-anhu) loaded with grain arrived in Madinah.

Grain merchants thronged and desired to purchase the camels. Hadhrat Uthman (RadhiAllaahu-anhu) asked: *"How much profit are you prepared to give me?"*

The merchants replied: *"You can have double the goods ".*

Hadhrat Uthman (RadhiAllaahu-anhu) said: *"I require a great deal more than that".*The merchants increased their offer a little but Hadhrat Uthman (Radhi Allaahu-anhu) said: *"I am getting 10 for every one ".*On hearing this the merchants began looking at one anothers faces. Pondering, who is this millionaire who is paying 10 for goods valued at 1?.

When the gain was off-loaded the merchants inquired: *"Sir! Who is this merchant ? Tell us also as to who it is who is giving ten for the price of one? "*

He responded: *"I am making you bear witness when I say that I have contributed all this grain to the needy populace of Madinah. Allaah Says:*

`Whosoever does one good he profits tenfold the like of that good' i.e. he is rewarded tenfold of any good".

From this we know that Hadhrat Uthman (RadhiAllaahu-anhu) was not only a cloth merchant but his capital was secured in numerous types of trade like grain also.

The huge quantity that Hadhrat Uthman (RadhiAllaahu-anhu) spent for national defence has been inscribed in gold letters in history books. In the ninth year of Hijrat, when Rasulullaah (SallAllaahu alayhi wasallam) made arrangements for defence on hearing about the preparedness of the Roman army, Hadhrat Uthman (RadhiAllaahu-anhu) presented one thousand camels and fifty horses for the cause and placed one thousand dinars in the lap of Rasulullaah (SallAllaahu alayhi wasallam). It was on this very same day that the Rasulullaah (SallAllaahu alayhi wasallam) mentioned: *"As from today no doing of Uthman shall harm him".*

Hadhrat Uthman (RadhiAllaahu-anhu) was exceptionally good to everyone and extremely compassionate to the Muslims. He would treat loved ones and relatives so well that just listening to those events astonishes one. Hadhrat Uthman (RadhiAllaahu-anhu) was warm and modest in his demeanour.

Whenever Rasulullaah (SallAllaahu alayhi wasallam) was informed that Hadhrat Uthman (RadhiAllaahu-anhu) was approaching he would be watchful and comment: *"We also have to be cautious for the one whom the angels are shy".*

Recalling the occasion of Hudaibiya, which has been described in the life of Hadhrat Abu-Bakr (RadhiAllaahu-anhu) Rasulullaah (SallAllaahu alayhi wasallam) selected Uthman (RadhiAllaahu-anhu) for deliberating matters related to improving mutual relationship with the Quraish and the Bani Umayya. They revered him above anyone else.

When the rumour was publicised that the Makkans had martyred Rasulullaah (SallAllaahu alayhi wasallam), Rasulullaah (SallAllaahu alayhi wasallam) took that oath of loyalty for the sake of avenging Hadhrat Uthman's (RadhiAllaahu-anhu) death which is called Bai'at-e-Ridwaan. Rasulullaah (SallAllaahu alayhi wasallam) sat under an acacia tree whilst taking this oath. It has been mentioned thus in the Qur'aan:

"Those who took an oath with you are taking an oath with Allaah. Allaah's Hand is above theirs".

HE placed ONE hand ABOVE the OTHER and SAID:

"This is Uthman's hand and I am personally making an oath on his behalf".

Rasulullaah (SallAllaahu alayhi wasallam) loved Hadhrat Uthman (RadhiAllaahu-anhu) very intimately. Hadhrat Uthman (RadhiAllaahu-anhu) recorded wahy-divinely protected revelation. Hadhrat Uthman (RadhiAllaahu-anhu) is one of those ten pious personalities to whom Rasulullaah (SallAllaahu alayhi wasallam) had given the glad news of Janaat.

At the time of Hadhrat Abu-Bakr's (RadhiAllaahu-anhu) demise, Hadhrat Uthman (RadhiAllaahu-anhu) was the only one who perceived Hadhrat Siddiq's hearts inclination and wrote Hadhrat Umar's (RadhiAllaahu-anhu) name in the will without any verbalisation from the tongue of Hadhrat Abu-Bakr (RadhiAllaahu-anhu). As a result Hadhrat Abu Bakr (RadhiAllaahu-anhu) had made dua for him on behalf of Islaam and the Muslims.

When Hadhrat Uthman (RadhiAllaahu-anhu) became the KHALIFA he wrote thus to his governors when dispatching a decree:

After praise (to Allaah) and salutations (to Rasulullaah (SallAllaahu alayhi wasallam) let it be known that the post of Khalifat,i.e. being a Khalifa, has only been bestowed so that the Khalifa, whoever he may be, should be a custodian of the Muslims.

The Khalifa is not instated for collecting money. Muslim authorities and supervisors are collecting money from people. If they have understood that our only task is to accumulate wealth then modesty, trustworthiness and faithfulness shall end. The straight and definite path demands desiring good fortune to the Muslim's business transaction and basic obligations. Whatever rights are due to them by the Khalifat must be given to them and whatever are due from them should be taken. Enemies must be vanquished.
Remember! Loyalty must not be relinquished, no matter what category of work is involved.

Hadhrat Uthman (RadhiAllaahu-anhu) said: *"Governors are like shepherds. Just as a shepherd patrols and protects his flock similarly is the governors responsibilty ."*

Indisputably she-goats must be milked to the degree that their young ones do not generate suffering from hunger. If this occurs or the she-goats die, what will transpire? A wolf or any other carnivorous animal will haul them away. This responsibility lies on the shepherd. The governor's treatment of citizens must be that of sympathy and leniency. If the objective shall be for the inflating of state treasures then he will falter to fulfil his duty.

Hadhrat Uthman (RadhiAllaahu-anhu) announced that the custodians of this Ummat were not tax collectors. They were the Imams who demonstrated the straight and proven path, such as Muhammad (SallAllaahu alayhi wasallam), Hadhrat Abu-Bakr (RadhiAllaahu-anhu), and Hadhrat Umar (RadhiAllaahu-anhu).

Hadhrat Uthman (RadhiAllaahu-anhu) used to assert that if the collection of the taxes was made a routine, modesty would vanish and truth would be eradicated.

Shameless selfishness would traverse among the masses. None would have any honour and dignity.

These are very similar directions which Rasulullaah (SallAllaahu alayhi wasallam), Siddiq Akbar and Umar Farooq (RadhiAllaahu-anhu) used to impart.

HADHRAT UTHMAN (RADHIAllAAHU-ANHU) WAS CHARITABLE

Modesty and charity go together. The generous person will not decline any person's need because he feels ashamed. He will choose being hungry himself but he will not refuse a beggar at his door. Everyone accepts that Hadhrat Uthman (RadhiAllaahu-anhu) was most modest, then how could he not be generous and refuse any person's request ?.

CONQUESTS IN THE ERA OF HADHRAT UTHMAN (RADHIAllAAHU-ANHU)

The territory of Armania and the Caucasus has slid away from Muslim hands. During the era of Hadhrat Uthman (RadhiAllaahu-anhu) they were recaptured. A naval invasion was launched on Cyprus and reconciliation was made on these conditions:

1. Cypriots shall pay 7,000 ashrafis annually to the Islaamic government.
2. Cypriots shall keep the Muslims informed about enemy manoeuvres.

Alexandrious revolted but the Islaamic government defeated them. Many cities (towns) of Libya were captured. Peace was made on the payment of 2,500,000 ashrafis.

AN INTRIGUING EVENT

Hadhrat Uthman (RadhiAllaahu-anhu) gave the order to one Muslim general named Abdullaah bin Sarah to move towards the cities of North-West Africa. He sent a mighty contingent from Madinah to help him, which included Ibn Abbaas (RadhiAllaahu-anhu), Ibn Zubair (RadhiAllaahu-anhu) Hasan and Husain (RadhiAllaahu-anhuma).

Hadhrat Abdullaah (Radhi Allaahu-anhu) had his army stretched over the entire Libya and advanced towards North-West Africa.

The Roman governor named Jarjir came to encounter them. He had an army of 120,000 brave men with him.

Jarjir made an announcement in his army that the one who brought Abdullaah's head would get a reward or 100,000 ashrafis and be married to the princess.

When news of this proclamation reached the Muslim army Abdullaah made a counter declaration saying that the one who brought Jarjir's head would be given 100,000 ashrafis, rule over Jarjir's territory and be married to Jarjir's daughter.

Visualise what a battle it must have been; money and territory could be attained. The princess was a reward and the most profound fact was that it was an encounter with the enemies.

Hadhrat Zubair's son Hadhrat Abdullah (RadhiAllaahu-anhu), killed Jarjir.

STRIKE ON ALEXANDRIA

The son of Heraculus, named Constantine, sent a fleet of 500 ships to attack Alexandria.

The Muslims and Romans were engaged in a battle in mid-ocean and both parties leaped into their rivals ships. This was the first naval battle in which the Muslims demonstrated that they were just as courageous and dauntless on sea as on dry land.

Certain regions had revolted during the rule of Hadhrat Umar (RadhiAllaahu-anhu). During the era of Hadhrat Uthman (RadhiAllaahu-anhu) all these fell under the Muslim command once again.

Hadhrat Umar (RadhiAllaahu-anhu) dispatched armies to Iran during his lifetime. Some areas were conquered but the entire Iran had not come under the control of the Islaamic government. The emperor of Iran, Yazdgird, escaped from place to place; sometimes he was in one city and at other times in another.

Where ever he proceeded he involved the obligation of kingship owed to him by the people. By looking at their emperor the Iranians would become enemies of the Arabs. As a result, the army commanders during the time of Uthman (RadhiAllaahu-anhu) would proceed to the borders adjoining Kufa and Basra and invade. They would pursue the direction of Yazdgird and whichever city came in their path they conquered. In this way Sassanid rule terminated during the period of Hadhrat Uthman's (RadhiAllaahu-anhu) Khilafat.

It has been narrated that a great deal of distress came upon the miserable Iranian emperor so much so that on one occasion he fled in the dark. He hid at the home of a miller. When the miller saw his gold-gilded clothes, he murdered him out of greed. This is the way the Iranian emperor died.

Hadhrat Uthman's (RadhiAllaahu-anhu) armies had reached as far as the land of Turkey. North Africa was conquered. Spain and Rome were attacked and Cyprus was captured. There was an abundance of wealth in Madinah during Hadhrat Uthman's (RadhiAllaahu-anhu) era, which he gave to the Muslims with great generosity. He was an excellent host. He would serve very lavish food to the guests and whilst he himself eat bread made of vinegar and olives . Hadhrat Uthman (RadhiAllaahu-anhu) was the first person to have MASJIDE-NABAWI built of baked bricks and its pillars painted.

During Hadhrat Uthman's (RadhiAllaahu-anhu) era Muslims had come as far as India, on the one hand, where their authority had reached a subordinate police station area adjoining Bombay. On the other hand North Africa was conquered and Islaam was stretching in the countries of North-West Africa.

His period of Khalifat was 10 years, 10 months and 18 days.

WHO WAS HADHRAT UTHMAN (RADHIALLAHU- ANHU)?

by Allamah Moulana Doust Muhammad Quarashi (R.A)

1. From the three Khalif's he was related to Nabi (Sallallahu alayhi wasallam). His mother was Nabi's (Sallallahu alayhi wasallam) paternal cousin (father's sister's daughter).

2. He was blessed with the wealth of Imaan before Hadhrat Umar (Radhiallahu-anhu), Abdur Rahman bin Auf (RA) and Abu Ubaidah -bin Jarrah (RA).

3. Even before he accepted Islaam he was well respected amongst the people.

4. Shame and modesty, wealth and generosity were special qualities which were found in him.

5. Like Hadhrat Abu-Bakr (Radhiallahu-anhu) he never worshipped idols and never drank wine even before accepting Islaam.

6. After accepting Islaam he was so strong and steadfast that even when his uncle Hakm bin Aas tied him to a pillar and forced him to forsake his Deen he refused.

7. After Hadhrat Ibrahim and Hadhrat Looth he was the only person who was blessed with making Hijrat with his family.

8. When he volunteered to assist in the Battle of Tabook, Nabi (Sallallahu alayhi wasallam) raised his eyes to the skies and said three times "Ya Allah! I am happy with Uthman, You be happy with him"

9. When he heard about the 4 days of hunger Nabi (Sallallahu alayhi wasallam) was going through he sent flour, barley bunches of dried Khajoor (dates), one fresh lamb and 300 dirhams cash to Nabi's (Sallallahu alayhi wasallam) house.

10. He did not only go through the trouble of sending these foods to Nabi (Sallallahu alayhi wasallam) but also prepared bread and curry and presented it to Nabi (Sallallahu alayhi wasallam).

11. He was honoured when replying the letter of Nabi (Sallallahu alayhi wasallam) which came from Najraan.

12. He was so sincere in his worship that not a single night passed without him completing the entire Qur'aan.

13. One of his true signs was that most of his nights were spent in the worship of Allah.

14. He was so soft-hearted that most of his time was spent in crying.

15. Besides the 5 days in which it is forbidden to fast , he spent the rest of the days in fasting.

16. During the drought season he bought 1000 camels and distributed them to the poor of Madinah, thus receiving the pleasure of Allaah Ta'aala.

17. Because of his generosity Nabi (Sallallahu alayhi wasallam) gave him glad tidings of the hurs (women) of Jannah via Hadhrat Ibn Abbaas (RA).

18. At the time of the Battle of Tabook when Nabi (Sallallahu alayhi wasallam) asked for assistance he pledged the first time to give 100 camels, the second time 200 camels and the third time 300 camels.

19. He did not only stop here but the fourth time he brought one thousand gold coins and gave them to Nabi (Sallallahu alayhi wasallam).

20. It is because of this that help Nabi (Sallallahu alayhi wasallam) said: *"Whatever he wishes to do, no one can cause him any harm".*

21. If he twisted a disorderly type slaves ear, he would give his ears for avengance so that he could be saved from the punishment of the Aakhiraat.

22. During his Khilafat no sign existed of the king of Rome (Qayasr).

23. Due to his efforts for Jihad the bodies of the Christians became soulless.

24. The outcome of his efforts changed the following places, Khurasan, Baihaq, Feroz Abad, Sheraz, Thos, Neshapoor, Hirat and others, into Islamic States.

25. Referring to his Martyrdom Nabi (Sallallahu alayhi wasallam) explained that the mill of Islaam will move one day from its place.

26. Also referring to his Martyrdom Nabi (Sallallahu alayhi wasallam) said: *"The sword of Allah will remain intact as long as Uthman is alive".*

27. Whom Nabi (Sallallahu alayhi wasallam) declared him a friend of his in Jannah.

28. He was blessed as being the son-in-law of Nabi (Sallallahu alayhi wasallam) on two occasions.

29. Whose special hand Nabi (Sallallahu alayhi wasallam) subsituited with his blessed hand during his absence in the Bait -e-Ridwaan.

30. At Hudaibayah, while waiting for Hadhrat Uthman (Radhiallahu-anhu) to return from Makkah, all the Sahaabah witnessed Nabi (Sallallahu alayhi wasallam) being very restless.

31. Nabi (Sallallahu alayhi wasallam) himself proclaimed Hadrat Uthman's(RA) shyness and modesty.

32. His soft-heartedness was just natural.

33. He did not succumb to the disturbance of the rebellious Saabia plots and hand over the Khilafaat.

34. Nabi (Sallallahu alayhi wasallam) gave him the glad tidings of Martyrdom before his death.

35. Referring to him, Nabi (Sallallahu alayhi wasallam) addressed mount Uhud: *"O Uhud! There is a Nabi, Siddiq and 2 Martyrs standing on you".*

36. Nabi (Sallallahu alayhi wasallam) once said *"Even the angels show modesty and shame to Hadhrat Uthman".*

37. When he heard about his governors conducting their work askew he straightened them to the unswerving path with force.

38. Once he stood in Madjid e Nabawi after apologising to the public he commissioned an investigating committee of the senior Sahabah of Madinah.

39. He became famous with the title of "Zur Nurain" around the world.

40. Hadhrat Ali (Radhiallahu-anhu) praised his knowledge and fortunes.

41. Hadhrat Ali (Radhiallahu-anhu) came as a representative of the people would come to him and would speak to him with complete etiquette.

42. He spread the scripts of the Qur'aan around the world which became a great blessing for all Muslims, up to this extent that he received the title of "Jamiul Qur'aan".

43. He used all his powers and efforts so that Madinah would not get coloured with the peoples blood.

44. He quenched and fulfilled the thirst of leadership to its maximum.

45. He destroyed the revolution of Iran, Khurasan, Ar Meenah, Azar Baijaan, Egypt and Iskandar.

46. During his Khilafat the Islaamic states spread from the borders of Sind and Kabul to the far end of Europe.

47. During his time the police forces salary went up by 100 dirhams each.

48. He put up army camps in all the new conquered places.

49. In all the grazing areas he built watering holes for the comfort of the animals.

50. He built big buildings for the offices.

51. For the comfort of the animals he built special grazing places, and for travellers he build bridges and rest places.

52. Between Madinah and Najd he build a caravan park for rest and built shops around it.

53. On one route he built a well filled with sweet water.

54. The wells of Saaib, Namir and Arees were the outcome of his efforts.

55. To avoid any floods in Madinah he built trenches on the outskirts of the town.

56. He built a dam to turn the flood waters in a direction away from the town.

57. He extended Masjid-e-Nabawi and made it very beautiful.

58. During Nabi's (Sallallahu alayhi wasallam) time the length of the Masjid was approximately 140 feet and the width was 120 feet. Hadhrat Uthman (Radhiallahu-anhu) extended the length by 20 feet and the width by 30 feet.

59. To safeguard the Qur'aan from being changed he made footnotes by which the Qur'aan will be safeguarded to the Day of Qiyamat.

60. For the upliftment of the Masjids he appointed monthly salaries and also meuzzins.

61. During the time of Nabi (Sallallahu alayhi wasallam) he used to write the Qur'aan and during his time he concentrated on his Khlifaat work, and more oral speeches rather than writing.

62. In the knowledge of Islaam he reached extreme heights.

63. He used to complete the Qur'aan in one rakaat.

64. He was very cautious in relating the hadith of Nabi (Sallallahu alayhi wasallam).

65. Amongst the Sahabah's his independent opinion of a masalah (issue) was accepted as part of Islaam's authority.

66. He gained maximum understanding in the knowledge of inheritance.

67. He solved many difficult problems concerning inheritance.

68. Although he was extremely wealthy, his wealth did not get polluted with outside profane influence.

69. The fear of Allaah settled in his heart so much so that his heart was vigilant all time.

70. When he passed any grave he used to cry un-controllably so much that his beard used to get wet.

71. Referring to him Nabi (Sallallahu alayhi wasallam) said " If I had 40 daughters I would give them all in marriage to Uthman".

72. Any small difficulty Nabi (Sallallahu alayhi wasallam) experienced used to make Hadhrat Uthman (Radhiallahu-anhu) uncomfortable.

73. Just by seeing the face of Nabi (Sallallahu alayhi wasallam) he understood his disposition.

74. He could not bear the sufferings and poverty which the Ahle Bait were under-going.

75. He avoided committing sin with that hand with which he took Bait to Nabi (Sallallaahu alayhi wasallam).

76. Considering his blessed name Hadhrat Ali (Radhiallahu- anhu) named his 2 sons, Uthman Asgar (small) and Uthman Akbar (big).

77. He spent 1000,000 dinars in the path of Allaah.

78. He was always available to fulfil the command of Nabi (Sallallahu alayhi wasallam).

79. Although he was unable to attend the Battle of Badr, Nabi (Sallallahu alayhi wasallam) kept a portion of the booty for him.

80. The widows and orphans of his close family were cared by him.

81. Because he was unable to present a proper witness, he didn't present Marwan to the public.

82. He preferred to drop a case because of any doubt rather than pursue a false path.

83. Every Friday he freed one slave.

84. He loved to forgive and was very tolerant.

85. He never disgraced a convict because of his crime in front of people.

86. Although he had male and female attendants he still preferred to do the work himself.

87. When he reached Makkah he did not complete his Tawaaf because of Nabi (Sallallahu alayhi wasallam) was absent.

88. Nabi (Sallallahu alayhi wasallam) spoke of this action of his in Hudaibiyyah.
89. When Hadhrat Uthman (Radhiallahu-anhu) heard of this he felt happy.
90. At the time of Tahajjud he used to fetch his own water for Wudhu.
91. His's nights used to pass in remembrance of Allaah and days in Khlifat work.

92. Before and even during his Khilafat, because of all his generosity, he became famous by the name of "Ghani" (generous).

93. Although having beautiful clothes he still preferred his plain and simple clothes and never felt shy about it.

94. At the time of fighting, even after many meetings with the rebels, he felt it inappropriate to leave Madinah.

95. Even during the time of his Khilafaat he used to keep fast.

96. Even during his time as a prisoner he never stopped reading the Qur'aan.

97. After even extreme constraint, he never allowed Madinah to become coloured with blood.

98. Hadhrat Hasan and Hadhrat Hassan were appointed as guards to safe-guard his house.

99. He reminded Muhammad that he is the son of Abu Bakr (Radhiallahu-anhu) and saved his son from being killed.

100. While reciting the Qur'aan he was martyred and drops of blood up to today are still found on the pages of the Quraan which he was reading at that time.